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Clive Cazeaux's Metaphor and Continental Philosophy: From Kant to Derrida is an ambitious book. It seeks to treat metaphor in a number of selected figures from the historical tradition indicated in the title, but especially in Kant, Nietzsche, Heidegger, Merleau-Ponty, Ricoeur, and Derrida. This is no easy matter, for little is said of metaphor in Kant, Merleau-Ponty, and Heidegger, which leaves one with the task of creating what might be said from out of what has been said.

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Cazeaux presents his readers with an overview of continental philosophical accounts bearing on the nature and use of metaphor. The work does not present a mere survey, however. As he proceeds, Cazeaux shapes the thesis that metaphor is not merely a poetic device; rather, it is a transcendental or ontological structure which discloses the world and creates meaning.

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The continental tradition from Kant to Derrida, I maintain, provides arguments which not only inform and support existing claims for the cognitive value of metaphor, but also extend the significance of the figure to the point where it becomes an ontological tension, operating in between the fundamental distinctions of philosophy. How is it that metaphor, the description of one thing as something else, has become so important for questions of knowledge and cognition?

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The continental tradition from Kant to the present, I maintain, extends metaphor to the point where it becomes a process of borrowing at the heart of the fundamental distinctions we use to think about life, frustrating any attempt to say what does and does not belong to a category.

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